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propositions of our conception of Naturalism are almost throughout contrary to the propositions of Naturalism as criticised by Mr. Balfour.

It would be an interesting task to compare Mr. Balfour's propositions offered in criticism of science with those which we have made in the name of science. In spite of a radical difference in our methods of attacking the problem, there is a coincidence in detail which is remarkable and would be curious if it were not conditioned by a deeper connexion, which proves that on whatever radius we may advance in our search for the centre of the circle, we shall at last meet in one and the same point.

We regret that Mr. Balfour, in discussing the basic ideas of religion, did not enter into one problem, which after all will prove to be the problem of all problems. I mean the problem of personality, which is closely connected and even in some respects identical with that other great problem, the nature of God. It is probable that Mr. Balfour omitted these questions on good purpose, because they would have involved him in intricate investigations; but we hope that he will find leisure for another book, in which he will give us his views on the nature of man's soul.

P. C.

STORY OF THE LIFE OF JESUS. For the Young. Told from an Ethical Standpoint.

By *W. L. Sheldon*. Philadelphia: S. Burns Weston. 1895. Pages, 148.

AS OTHERS SAW HIM. A Retrospect. A. D. 54. Boston and New York: Houghton, Mifflin, and Company. 1895. Pages, 217.

Christ is a living power in the world, for the Christ-idea constitutes one of the most potent factors of our civilisation. No one, therefore, whose labors lie in the field of public morals can afford to avoid the question "What do you think of Christ?" The unbeliever not less than the believer must take issue and solve the problem, each one to his own satisfaction, before he can think of pursuing his course in life with consistency.

The two books before us offer two replies, both given by men who refuse to recognise in Christ a supernatural revelation, but while the one, destined for the use of children in the Ethical Sunday schools, omits every allusion to theology and changes Jesus into an ethical teacher after the fashion of the Societies for Ethical Culture, the other uses the Christian traditions without either endorsing a belief in the supernatural mission of Christ or introducing into the narrative the properly miraculous as actual facts.

The story of the life of Jesus by *W. L. Sheldon* is a long-winded recapitulation of the gospel reports with every allusion to God, angels, miracles, and immortality left out. Thus, when the shepherds were in the fields, Mr. Sheldon says, "It seemed as if there were a choir of voices singing all about them in the darkness, "pouring forth words of beauty, so sweet that at first the men could not understand them. Yet as they listened, it was as if amid the music they kept hearing

"one refrain. It came to them over and over again, the beautiful words : *peace on earth, good-will to men.*" The "Glory to God in the Highest" is dropped as too theological, the purpose of the book being "not to awaken in the minds of the young any questions about problems of theology" nor to make any "attempt to antagonise it." This plan has been carried out and it is painful to observe how stale and unprofitable the story of Jesus grows by this treatment. Mr. Sheldon's solution of the problem is apparently wrong. A non-theological edition of the Gospels *ad usum Delphini*, will not be helpful to the children ; for it conceals instead of explaining, and by concealing it misrepresents ; nay, worse than that, it mystifies. The non-committal policy which neither endorses nor antagonises and leaves a blank is wrong.

The book, *As Others Saw Him*, is anonymous. Whoever the author may be, he shows a rare knowledge of all the Christian and Jewish traditions. And his knowledge is not mere scholarship ; it has become alive by the touch of the poet's wand. We see Jesus before us as an actor in the great drama which ended with his tragic death.

The plot of the book is as simple as it is exquisite, and no historical novelist has as yet succeeded in producing in a few lines so grand an effect. Our anonymous author does not speak at all himself ; he presents the story in the shape of a letter written by Meshullam Ben Zadok, a scribe of the Jews at Alexandria, to his friend Aglaophonos, a Greek physician of Corinth. This letter is a reply to an inquiry concerning Saul of Tarsus, who had created a great excitement in Corinth, and also concerning Jesus the Nazarene of whom Saul said "that he was a God like Apollo, that had come down on earth for a while to live his life among men." We learn by implication that years ago Meshullam lived in Jerusalem and that at that time Aglaophonos had visited the holy city and was entertained in the house of Meshullam, the scribe. Concerning Saul, Meshullam's reply is cool ; his words imply even a warning against the man on account of his unsettled character and inconsiderate rashness.

Meshullam, alluding to the martyrdom of Stephanos, writes of Saul : "He is well instructed in our law . . . yet he is not of the disciples of Aaron that love peace ; for when I last heard of him he was among the leaders of a riot in which a man was slain. And now I think thereon, I am almost certain that the slain man was of the followers of Jesus the Nazarene, and this Saul was among the bitterest against them. . . . Truly, men's minds are as the wind that bloweth hither and thither."

Meshullam continues : "But as for that Jesus of Nazara, I can tell thee much if not all. For I was at Jerusalem all the time he passed for a leader of men up to his shameful death. At first I admired him for his greatness of soul and goodness of life, but in the end I came to see that he was a danger to our nation, and, though unwillingly, I was of those who voted for his death in the Council of Twenty-Three. Yet I cannot tell thee all I know in the compass of a letter, so I

"have written it at large for thee, and it will be delivered unto thee even with this letter."

The book *As Others Saw Him* is this description of events by the Scribe Meshullam who hesitatingly and regrettingly voted for Jesus's death. There are sixteen chapters, all full of life and action, and explaining the various situations to the Greek physician who knows little of the Jewish parties and Jewish customs. Thus the book supplies in the shape of novelistic fiction a commentary on the New Testament. The author introduces playfully all the light which the Talmud and also apocryphal traditions throw upon the accounts of the canonical Gospels. Delitsch, the famous Old Testament scholar and author of *Ein Tag in Capernaum*, could not have done better. Here we understand how and why the same people who welcomed Jesus with shouts of Hosanna could, after a few days, vociferously demand his execution. If the book is written by a Christian and a believer, it is a masterpiece of poetical imagination; for it exhibits the grandeur of Christ's picture in its reflexion from the soul of a noble Jew, who, considering all in all, offers from his Jewish standpoint good reasons for rejecting Jesus. If, however, the book is written by a Jew, which is the more probable solution of its anonymous appearance, we should say that it has been written with the heart-blood of the author who finds himself unable to accept Jesus as the Jewish Messiah, and yet adopts the motto: "It cannot be that a prophet perish out of Jerusalem."

The tone of the book is noble and elevating, the whole conception is poetical, and its expositions are very instructive without showing the least tinge of pedantry.

P. C.

Non olet lucernam.

GENETIC PHILOSOPHY. By *David Jayne Hill*. New York and London: Macmillan & Co. 1893. Pages, 382. Price, \$1.75.

The author begins with an examination of the general protest against philosophy in its old sense as ontology, and poses the question whether this discipline may not be rehabilitated in a more modern form, as a synthesis of the results of positive inquiry, which, in reality, aims to reach practically the same goal, but by a different method. That method, which the author briefly but precisely traces in the developmental process of science, he has stated in contrast to the ontological formulations of the problem as follows:

"Being, as apprehended by our intelligence, is found to possess continuity, and all facts are the aspects of a process. When, therefore, facts are translated into thought, they must not be sundered and isolated, floated off from their attachments and treated as independent entities. The continuity which connects them as real must also connect them as ideal. In other words, they must be genetically regarded, or considered as aspects of a continuous process to which they must be referred. *The genetic method, then, consists in referring every fact to its place in the series to which it belongs.*"

The goal of the genetic method is stated as follows: